

# THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO; AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

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NO. 39.

## THE CIRCULAR, Is Published every Friday,

AT NO. 97, MARKET-STREET, WILMINGTON

By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT THE EXPIRATION OF THE FIRST SIX MONTHS.—ANY PERSON WHO PROCURES SIX SUBSCRIBERS, AND WILL BE RESPONSIBLE FOR THE PAYMENT, SHALL BE ENTITLED TO A COPY.

## RELIGIOUS.

We insert the following extract from a valuable little volume, published in 1798, in the confident belief that it will be perused with much profit, by other individuals as well as by Ministers, to whom in particular the work is dedicated. That God may graciously bless it (so far as it is calculated to promote his glory and the salvation of immortal souls) to the hearts of our readers, is the sincere wish of the Editor.

### A BRIEF DIRECTORY FOR Evangelical Ministers.

#### The Words of Understanding.

With a single eye, to keep up a regular & perpetual aim at the right end of all that I do, and of all that I have; this will be to walk in the light continually. The glory of God is the only right end of all; and it will gloriously enlighten the mind that has an eye upon it. But the Lamb is to be, at the same time, the light of such a soul, and a Christ is to be considered: God, in that Lord of glory, is the object to which my eye must be forever directed, if I would not have my foot entangled in the net of the evil one.

That I may truly live, oh! may the life of God, and of his Christ be thus manifested in me!

Every thing which the candle of the Lord condemns as an evil thing, I would forever abhor and avoid; because it will incur that rebuke, by *Sin dishonorest thou God.*

I consider every act of obedience to God as a thing which the eye of that infinitely glorious Being notices with pleasure and approbation.

That which renders any act of my obedience acceptable unto the infinite God, is the mediation of my blessed Saviour. He has by his obedience to God for me, made expiation for the defects of my obedience, and bespoken the gracious acceptance of my poor services. This obedience of his I look upon, and lean upon, as the only righteousness which justifies me.—But mine has it in a faint resemblance of that perfect obedience which my Jesus has yielded unto God for me; and it is an obedience of which the Spirit of Christ, influencing and actuating me, is the author. Yea, it is more immediately to a glorious Christ, and God shining upon me in Him, that I pay my obedience.

If I may in any act of obedience, or of submission to the will of God, be a grateful spectacle to Him, or if He may take satisfaction in what he helps me to be, and to do, before Him, this is the highest felicity I can wish for; the top of my ambition; the last end, the main and chief scope of my life. Lord, beyond this, there is nothing that I can ask, or think.

Prepared with such sentiments, I proceed now thus to fix my eye upon the right end of all that my hand finds to do, or that God puts into it.

Why do I attend on the daily sacrifices of the closet and of the household?

Lord, I desire now to pay that homage to thee, upon which thou wilt, for the sake of thy Christ, look down with delight.

Why do I give attendance on the public exercises of Religion?

Lord, I desire to join with thy people in paying to thee those acknowledgments with which thou art well pleased.

I would also improve in knowledge and in goodness, and so in being what God would have me to be, by conversing with such truths as are now represented according to thy sacred word.

Why do I set myself to read the Holy Scriptures?

Lord, I desire to pay a due regard to those treasures of wisdom and goodness which thou hast provided for my entertainment. Yea, I would hear what God the Lord will speak unto me; and be taught what I may speak, and how to live unto Him.

Why do I, in the course of my Studies, endeavor to fill the chambers of my soul with all precious and pleasant riches?

Lord, I desire to furnish myself with such things, as may render me more qualified for every service to which thou mayest call me.

Why do I compose the Discourses which I exhibit, either from the pulpit, or from the press?

Lord, I desire to communicate unto others what may animate them, or accomplish them, for living unto God.

Why do I make occasional visits to any of my neighbors? Or, countenance their visits unto me?

Lord, I desire to let fall something in the conference that may be for the good of the company; even that, more may be known of thee, and done for thee, from what passes in it.

And, when I propose to ingratiate myself unto any people by the civilities of conversation, it shall be, that I may gain thereby the better advantages to prosecute good purposes upon them.

In conversation, I would especially lay hold on all advantages to introduce as much as I can of a lovely Christ into the view of all those to whom I come near.

My journeys must, like my visits, be for nothing, but that God may be served in them.

Why do I eat and drink?

Lord, I desire nothing but that I may be strengthened for the work which thou hast assigned unto me.

Whatever provisions of the table may, for quality, or quantity, indispose me for thy work, I will for that cause avoid; and I will affect most, what I find most useful to me for the work before me.

Lord, I would have my appetite entirely regulated by this consideration.

Why do I allow sleep to my eyes, or slumber to my eyelids?

Lord, I desire to have my spirits recruited for that work wherein I delight to do thy will, O my God.

In using of remedies for the relief of any maladies, I am to be actuated from the same consideration; that what hinders me from comfortably proceeding in the work of God, may be removed.

Why do I cleanse and adorn my body?

Lord, I desire to recommend myself unto those, unto whom I would be acceptable in my endeavors to convey something of thee unto them.

Why do I suffer myself to be persuaded into any brief diversions?

Lord, I desire, that by a little unbending of my bow, and remitting the intenseness of my essays to do good, I may the more harden it into a bow of steel; and return with more vigor to the work of my God.

But I will watch for all opportunities to carry on essays to do good, in the midst of my diversions.

Why do I write any letters?

Lord, I desire now to do something which thou wouldst have to be done. And, if I can interweave any mention of any matters in and for which, I may bespeak thee to be adored, it shall be mentioned.

I will add this article to this point of my living unto God. The several petitions which I carry to the glorious God in my supplications, I would very distinctly examine what aspect they have upon the service of God? If I can see none, I will drop them, and lay them aside. But the view of an holy aspect in them, and if the voice of my supplications truly be, let God be glorified, that shall invigorate them.

But, finally; what is it that gives me a relish for the temporal blessings which are bestowed upon me? What are the things which delight my soul in the comforts which abate the sorrows of my pilgrimage?

Lord, thou shalt be the joy of my joy. None of these things are to be my enjoyments; they are to be but instruments.

## MISSIONARY.

From the Baptist Register.

MR. WADE'S LETTER.

This letter was written soon after his arrival in Burmah, and will be interesting on account of its being the first communication which has been received from him since he left this place for heathen lands, and also from the consideration, that since writing the above the hand that wrote it has been bound in prison, and the head that indited it has been bared for execution. But that God who says "touch not mine anointed, and do my prophets no harm," has protected him; and that Saviour, whose work he was sent to do, has spared him, we trust, yet to do his work, and accomplish glorious purposes of grace and mercy in those, whose hands were raised for the destruction of his messengers.

RANGOON, January 26, 1824.

Rev. and very dear Sir,

We have at last reached the place of our destination. Through all our changing circumstances, God has attended us with his goodness and mercy. In the midst of various dangers he has kept us in safety. Blessed be his name. We reached Rangoon the 5th of December, and our hearts were very much cheered when we saw our dear missionary brethren, and by them were conducted to the mission house, which to wanderers as we had been for several months was very welcome. Mr. and Mrs. Judson, in about one week after our arrival left us for Ava, where they probably have arrived before this date. Though we much regret the loss of their society, and especially their instructions and counsels, we are reconciled to the step that they have taken, because we have reason to hope it will subserve the designs of the mission more effectually, if not more directly, than any other which they could have taken. Since they left us, we have been using every exertion to acquire a knowledge of the Burman language. To be eye witnesses of the moral wretchedness of these Pagans, it inspires much anxiety for the arrival of that period in which we shall be able to point out to them a more excellent way, and open to their minds those mysteries of the gospel, of which they are at present as totally ignorant as the beasts that perish.

The Burmans have been called great logicians; but even the most ignorant person, whose mind has been at all enlightened by divine revelation, must perceive the grossest absurdities in their system of religion, not only in its first principles, but in the results which they deduce from them. Their sophistry, I think is a greater evidence of their determined and wilful blindness, than of their superior power of reasoning. However, when we see any thing in a heathen that approaches what would be esteemed a mediocrity among the learned and enlightened, we are astonished, and it excites admiration, because it is unexpected.

But what is considered a power of logic when found in heathen society, frequently amounts to little more than that which is sometimes discovered in children. I mean that kind of inquisitiveness which induces them to ask numerous questions upon whatever subject their thoughts happen to be carelessly roving. Among the rest will be many unanswerable, only because they are absurd. At other times they require that kind of proof which the nature of the subject does not admit, both of which are avoided by every real logician. A little knowledge of geography, astronomy, & natural philosophy, (and indeed either of these) would effectually overthrow the Burman system of religion.

Brother Hough has worshiped at the Zayat on the Sabbath. Many doubtless are restrained from making their real feelings known, from fears of the people, but those who have professed the Christian religion are not molested.

There is a very great prospect of war\* between the Burmans and English. Robberies are frequent, but as yet we have not

\*This prospect of a war, as our readers already know, has since been realized.—Ed. Circular.

been molested. We enjoy good health and are happy. Pray for us.

Yours most affectionately. J. WADE.

Rev. E. F. Willey.

I feel most sensibly, with all the missionaries here, the importance of young missionaries being sent as soon as possible, that they may be preparing to fill the places of those whom God may be pleased to call home. We are so much engaged in the language, that we hardly think of privations and sacrifices. I am sure that life never looked so desirable to me, as since I have had the prospect of instructing these neglected females. Please to remember us affectionately to our friends, and permit me to subscribe myself,

Yours most affectionately,

DEBORAH S. WADE.

An extract from Mrs. Wade's letter to Mrs. W——, in Utica.

Rangoon Mission House, Feb. 6, 1824.

My dear Mrs. W——,

When I recall those painful and most eventful scenes which I passed with you, I am compelled to stand still, and admire the efficacy of that grace which has sustained, which has always been sufficient for me. Never till I lost sight of the loved land of my fathers, could I fully realize how strong are the ties of nature. It has sometimes seemed as if a frame of clay must sink under such a trial. But the sweet consolations of the gospel are truly a firm support. Oceans can never separate me from these, and though Heaven and earth pass away these shall never fail. You have probably heard of our pleasant voyage to Calcutta, and all the mercies that have attended us. We embraced the first opportunity of a passage to Rangoon, and arrived here in just three weeks from Calcutta. My dear friends in America can never realize with what feelings we landed upon the heathen shores, and with what joy we ended our wanderings. We found the Mission House a dark gloomy place, but it was a welcome rest from the rolling billows. Since Mr. and Mrs. Judson left us, we have had no society but Mr. and Mrs. Hough, to whom we feel much attached. We have more temporal comforts than we ever expected, and have excellent health, and feel contented, cheerful, and happy. We have adopted plans for dispensing with every unnecessary care, and are resolved to make every thing subservient to the acquisition of this language. We feel more and more convinced that the time has come for the Gospel to be published in this dark empire, and are daily more convinced, that God has called us here.

Several of the converts are with Messrs. Judson and Price, at Ava; we have three with us, and the rest have fled, to avoid the oppressive taxes, which they were unable to pay. A few, however, are near enough to visit us, and attend worship. I prize the visits of the Burman sisters very much indeed. They are very affectionate, and generally bring some small present, when they visit us. I am sure I am never so happy as when sitting upon the mat with the Burman sisters, speaking the few sentences I have learned, and hearing them answer upon religious subjects. Mah Men-la, the first female convert, has been quite ill since we arrived. She says the Holy Spirit makes her mind very well and happy, and the thoughts of death are very joyful to her mind, because, at death, she shall leave all her sins with this sinful body. I am sure I never saw such manifestations of the influence of divine grace, as in some of these ignorant Christians. This is emphatically a most interesting and eventful period in this mission. The door seems opening at Ava, for the permanent establishment of this mission, and the spread of the Gospel throughout this empire. We think of the Theological Seminary at Hamilton, with much feeling, and deep anxiety. I trust "the cloudy pillar," rests upon it, and that it will be a lasting blessing to the world. We fondly anticipate the day when some of those beneficiaries will join us.

## REVIVALS.

We have seen a letter dated Johnston county, (N. C.) December 25, which says, that the revival in that county is still cheering to the hearts of Christians. Within 18 months, 180 persons have been baptized. Among them, was a gentleman aged 70 or 80 years.

A letter from a minister in Poultney, (Vt.) to a correspondent in this city, dated January 3d, says:—"Since I last wrote, six have been baptized; making 15, in all, since I came to this place. Several more are waiting an opportunity to come forward—others seem serious, and we hope the work is going on."

The Christian Secretary contains a letter, which states, that, in Woodstock, (Conn.) "the Lord is continuing his glorious work in a powerful manner. Forty have followed their divine Redeemer in the ordinance of baptism. Others have obtained hope, and many are inquiring to know what they must do to be saved."

The Rev. Asher Miner, Pastor of the 2d Baptist church in North Stonington, Connecticut, states in a letter, that on a visit which he made to Blanford, Mass. in November last, the presence of God by his Holy Spirit was evident. In the beginning of that month, an awakening commenced, and meetings a greater part of the time were attended by Mr. Miner from once to thrice a day from that time to Dec. 15. He had baptized 17 on a profession of faith in Christ. At the water side, crowded assemblies were as solemn as if attending the last obsequies of a friend. Dec. 11, more than 20 baptized believers came forward, and entered into a covenant with God and each other. The next day they celebrated the Lord's supper.

A letter dated West-Boylston, Mass. Nov. 27, from Mrs. Hough, widow of the late Rev. Alling Hough, gives a pleasing account of the revival there. It seems it commenced at the session of the Worcester Association last summer. Twelve had been baptized, and others were expected soon to descend the liquid grave.

A letter from Ashford, dated Dec. 13, mentions, that in the revival there, probably 100 have become subjects of grace.

Col. Star.

## VARIOUS.

The theological warfare in Ireland becomes hotter and hotter every day. A bible discussion at Carlow, in which the speakers on both sides were clergymen, and which is said to have been extremely interesting, occupied the whole of Thursday and Friday last. At Castle Bar, there was an Anti-Bible Meeting on the 15th, and at Dublin there was a meeting in favor of the Bible on Tuesday last. Other meetings of a similar nature announced. The Anti-Biblicals do not by any means mince matters in the objections which they urge against the Bible.—*Lon. Paper.*

*The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania*, could most beneficially employ several competent missionaries, if they could be procured. Episcopal clergyman disposed to engage in the service of the society, will please to make application by letter to the Corresponding Secretary, the Rev. James Montgomery.—*Phil. Rec.*

*West India Squadron.*—We learn that Captain WARRINGTON, who has been appointed to the command of the U. States' Naval Forces in the West India Seas and Gulf of Mexico, is to leave Norfolk in the course of this week, in the U. S. schooner *Shark*, to enter upon the duties of his new appointment.—*Nat. Intel.*

## THEOLOGICAL SEMINARY.

The Rev. LEWIS MAYER, of York, Penn. who was unanimously appointed Professor of Theology, by the General Synod of the German Reformed Church, at their last session, at Bedford, in September, 1824, has accepted the call; in consequence of which, the members of the Board of Trustees of said Seminary, are requested to meet at Carlisle, on the first Wednesday of February next, for the purpose of making arrangements for inaugurating the Principal of the Seminary, and commencing its operations on the first of April next.

By order of the Sec'y. of the Board.  
LEBRECHT L. HINCH.  
Dec. 22, 1824.

## Communications.

## For the Circular.

A review of "No Matter Who;" No. 2.

The utility of a learned or classical education to a Minister of the Gospel, is at the present day very generally admitted; or at least, a knowledge of the original languages in which the Scriptures were written, is considered as highly useful, if not necessary, to one who would "rightly divide the word of truth." But notwithstanding the great unanimity which begins to prevail on this subject, there are yet a few, who either entertain doubts, or openly arrange themselves on the side of opposition; nor is a perfect agreement in this respect reasonably to be expected until the light of knowledge and of truth shall become universal.

That human learning may, in many instances, be too much depended on, is very readily granted, but this is no valid argument against its utility as an assistant in the work of the ministry; whenever therefore, classical learning is loaded with opprobrious epithets, and condemned without argument, it excites painful emotions in my mind, and more especially when this is done by one invested with the office of spiritual teacher and guide in the house of God.

In the last number of the Circular a writer under the signature of "No matter who," condemns, in an unqualified manner, the study of the Latin and Greek languages as not only unnecessary, but highly "pernicious" to a preacher of the gospel—as belonging to "Satan's kingdom"—as being "the morality and doctrines of Devils"—"as opposite to Christ's teachings as darkness is to light"—and lastly as being "a tremendous Achan, an accursed thing, in the camp of Israel!" After reading such "tremendous" epithets and alarming assertions, one might very naturally be startled and induced to inquire, Is it possible that so great an evil exists in the christian church, unperceived, nay even cherished and augmented by the wisest, most pious, and most useful servants of the Lord Jesus Christ? But on a little reflection our alarm subsides, and the evil appears to exist only in the timid imagination of "No Matter Who."

This writer calls the learned languages "mountains of pernicious difficulties, which neither we nor our fathers were able to mount." How then did our Fathers and we get into the ministry, if insurmountable difficulties, were in our path? Does this writer mean that instead of overcoming these mountains, we have only made holes through them and crept under, so that after all we never had any knowledge of the dead languages? But perhaps our good brother did not fix any precise meaning to his own language.

Our author next intimates that his brethren in the ministry "imagine themselves wiser than their Lord and Master," and adopt methods of instruction which he "never authorized." This writer surely does not believe that his "dear brethren," with whom he delights to hold communion, are so satanically vain and proud, that they think themselves possessed of greater than divine wisdom. Why then should he express sentiments, which, if I judge rightly, he would be the first to condemn? As to their adopting methods of instruction, or of "making gospel ministers" which their Lord and Master "never authorized," this our friend has not proved, and it rests solely on his bare assertion.

Our brother speaks a good deal about "heathen Greece and Rome" &c. &c.; he might as well have added "heathen Jerusalem," for the Hebrew language is as truly a dead one, as either of the other, and he is here speaking of language, not of religion and manners.

Will "No Matter Who" be so good as to inform us where our Lord or his Apostles have called the "dead languages" the "doctrines of Devils"—"foolishness, madness and wickedness," &c. I always thought that the "doctrines of Devils" which the Apostle speaks of were the popish doctrines of celibacy—"abstaining from meats," &c. The Greek and Roman languages were miraculously bestowed by our Lord on his Apostles on the day of Pentecost, in order to qualify them to preach the Gospel to those nations; but according to this brother's reasoning, these gifts of the Spirit were "foolishness, madness and wickedness!"

If our reverend brother had given us reasoning instead of assertion, we should have been glad to continue our remarks on all that he has said; but as we suppose he has only made an introduction to his subject, and has reserved his arguments for a

future number, we shall leave the matter for the present, only proposing a few questions for the consideration of "No Matter Who," whose method of reasoning on this subject reminds me of an anecdote which I have heard of a pious old Lady, who was a great opposer of the learned languages. She was one day reading the account of the crucifixion of our Saviour, and observed with surprise that the superscription on the cross was written in "Hebrew and Greek and Latin." A new idea struck her, and away she hobbled to the Minister's house, and told him she had found out an *unanswerable* argument against "learning and learned ministers;" Then taking the bible and turning to the passage, she said, "Do but see the superscription on the cross was written in 'Hebrew and Greek and Latin;' O, these dreadful, wicked languages—O, dreadful, wicked learning; I'll never go to hear a learned minister again as long as I live!"

We conclude with a few questions:

1. Are you not aware that the Scriptures were originally written in the Hebrew and Greek Languages?
2. How could the Bible have been translated into English, if no person had been acquainted with the original languages?
3. Will not a knowledge of the original, assist a Minister to understand the meaning of scripture?
4. Is not a knowledge of the original languages necessary, to enable Ministers of the Gospel to preserve and defend the purity of the original text; and qualify them to repel the attacks of Infidels?
5. Have not the most pious and useful Ministers of the Gospel, had a knowledge of the original languages of scripture; and has not this knowledge contributed in a great degree to their usefulness? The Apostles; Luther, Zuinglius, Melancthon, Calvin, Owen, Watts, Baxter, Whitfield, Wesley; and the Careys, Morisons, Milnes and Martins of the present day. All are examples of the vast usefulness of learning, when devoted to the cause of Christ.
6. Do not the scriptures forbid us to admit a "novice" into the ministry; would it not therefore be wrong to permit a young man who is just converted and has more zeal than knowledge, to enter the pulpit and attempt to instruct the public in divine things?
7. May not such a young man spend a few years very profitably in the study of the original scriptures and other things connected with the sacred office?
8. Is there not a little *envy*, or *want of judgment* in those ministers, who, ignorant of the learned languages themselves, condemn the knowledge of them in others?

C.

## For the Circular.

## NO MATTER WHO—No. III.

A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge; and for "poor and pious young men."

ADDRESSED TO MINISTERS OF THE GOSPEL.

Dear Brethren—"There was war in heaven—Michael and his Angels fought against the Dragon, and the Dragon fought and his angels." Rev. xii. 7.

"Now the serpent was more subtle than any of the beasts of the field—and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent. We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And the woman took of the fruit thereof and did eat, and gave, also, to her husband, and he did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle; and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Gen. 3 chap.

Thus early did not the serpent, the dragon, the destroyer, make his way into this world, and by his lies seduce mankind into rebellion against their Maker? And has there not, ever since, been two kingdoms in this world, and these kingdoms at constant war with each other?—at *ceaseless enmity*?

But, blessed be God for the assurance, that the seed of the woman shall finally bruise the serpent's head—shall gain a complete victory over him! and cast him, with his deluded subjects, into the lake of fire and

brimstone, where the beast and the false prophet are—and they shall be tormented day and night, forever and ever. Read the 20th chapter of Revelations.

Dearly beloved Brethren, do we not believe, as well as preach from our pulpits, that there ever have been, since the fall of man, these two distinct and opposite kingdoms, in this world?—The kingdom of the Son of God, our Saviour, and the kingdom of Satan, our destroyer? The kingdom of good, and the kingdom of evil? The kingdom of truth and wisdom, and the kingdom of falsehood and delusion? The kingdom of enmity and rebellion against GOD, which leadeth to everlasting misery, and the kingdom of love and obedience towards GOD, which leadeth to everlasting happiness?

Did not God suffer the dragon and his angels so far to prevail, in the old world, that, in a manner, all mankind became his willing subjects, and belonged to his kingdom? So deluded were the whole race of men, then living, and so obstinate in their delusions, that it was wise and righteous in God to destroy all mankind in one universal destruction, except one family who "found grace in the eyes of the Lord."

And, what is the account which God gives of mankind at that period? What was their wickedness which he could bear with no longer, and which drew down his holy wrath, upon them, to the uttermost?

Answer. The subjects of his kingdom did not keep themselves distinct from the subjects of Satan's kingdom. Instead of warring against the dragon and his angels, in a resolute and ceaseless warfare, they ceased to war—they did not keep themselves a distinct and separate people. They vainly imagined that they could live in peace and safety with the wicked, and even intermingle with them, as one people. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose, and they bear children to them. The same became mighty men, which were of old, men of renown."

And when mankind had again multiplied upon the earth, after the flood, and had increased in wickedness as they had in numbers, and were again ripening for destruction, God adopted more effectual measures than he ever had before, to secure a people for himself. He called Abraham out from his idolatrous country and kindred, & established his covenant with him and his posterity. But all other nations he gave up to go on, in their own ways, to fill up the measure of their iniquities in the service of Satan. Were not all the nations of the world, except the Israelites, from this time, till the coming of Christ, the subjects of Satan? Worshippers of devils instead of the true God? Was not this the case with all the heathen nations, and most of all, with classical Greece and Rome? Yes, most of all with classical Greece & Rome!! When could Satan boast of as many, & such noble warriors, historians, orators, philosophers, poets, moralists, priests, oracles, and temples of his worship, and deities in his service, as at the period when classical Greece and Rome had attained, under his training, to their greatest glory? And are not these the warriors, historians, philosophers, orators, poets, and moralists, whose books we christian ministers, (to whom are committed the keys of Christ's kingdom) make our children study, even commit to memory, as their first books, for their young and tender minds, thus to make the first right impression, ("as the twig is bent the tree is inclined") thus to make them "well qualified" ministers in Christ's kingdom!!

We read of the dark ages!—Was there ever such darkness as this!!!

From your loving brother,

NO-MATTER-WHO.

Selected for the Circular.  
PACIFICUS—No. II.

QUERY. Is war accordant with the religion of Christ?

ANSWER. He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. *Isaiah 2. 4.*

War carries harshness in its very sound, and involves a universe of horrors. The elements of this Satanic engine, are human lusts and passions. These capacious volcanoes, by their fearful eruptions, have consumed hundreds of millions. To their insatiate voracity, large proportions of the wealth and flower of all nations have fallen victims. But He who restricts the

## THE CIRCULAR.

WILMINGTON, FRIDAY, JANUARY 28, 1825.

"C." is received, and laid off for next week.—  
 "D." which had been mislaid, shall also appear.

We have this week forwarded to our Agents, the accounts of subscribers up to the first of May next, the close of the year. Agreeable to our terms the present year's subscription was due first Nov. last. Several subscribers have requested their papers to be discontinued, without paying up arrearages. Our terms require all arrearages to be paid previous to relinquishing.

Those persons who reside at places where we have no agents, will please send their dues by some convenient private conveyance, if practicable; if not, by mail at our risk.—We have marked on the margin of each paper, the sum due, up to the first May next. We have only to request of our punctual friends to continue their kindness—of those few who are two, three or four years in arrears, to do better in future.

*Singing School—again.* A short time ago we stated, that we very much regretted the want of a Singing School in this Borough; that we believed if an attempt were made by some competent individual to open such a School, he would be properly encouraged in his undertaking. In consequence of this our suggestion, a gentleman, who we believe is well qualified to teach Sacred Vocal Music, (having had much experience as an instructor) has come forward & offered to commence a school immediately—provided, a reasonable number of scholars should attend, so that he be compensated for his trouble. He proposes to meet with his pupils one evening in each week.

There are some people, who say, "there is no religion in music:"—we say so too; but, if music—particularly sacred music—were not capable of subserving a religious purpose, it would never have been made a part of Divine worship. We might go further, and say, that we should not, in that case, have been made susceptible of the pleasures of music. He who created us what we are, as regards our physical capacities, has made us what we are for his own glory; and, in endowing us with this extraordinary faculty of giving melodious expression to our feelings, and in making us capable of the physical emotions produced by harmony, the Almighty doubtless had in view some end connected with that only worthy purpose of our being. The very design of music, considered as the law of sounds, would seem to be, the connecting of delight with the liturgical adoration of the Deity. Music is the native language of delight: it may be made to express sorrow or complaint or other pensive emotion; but this is only as there is "a joy in grief," a solace in complaint, a rapture in the tears of contrition, and in the sigh of hope, which comes the nearest to the unmixed delights which awake and sustain the harmonies of Heaven. And the delight which music was designed to express, is that of the happy being joying in his Creator, and in the works of his hands. The long divorce which both the science and the practice of music have suffered from its genuine purpose, has well nigh obliterated in the minds of most persons, all the idea of its divine origin; and, with that, all sense of the wisdom and goodness displayed in that law of our physical constitution on which it depends. It is thought of, as the mere invention of man, being identified with the abuses to which it has been perverted, rather than with its true design. Man, however, was no more the author of the musical scale, than he was of the rainbow. The facts which are the basis of all harmony; the chord which is heard when a single note is struck upon a bell; the responsive vibrations of solid bodies to some one note of the scale; that exquisite phenomenon, the Eolian harp, which gives forth such varied and expres-

sive harmony from strings tuned in unison: the inherent and inexplicable difference between the major and the minor modes, which even an infant perceives when the minor third is struck instead of the major chord—All these facts, we say, belong as much to the laws of nature, are as much proofs of all-wise and beneficent design, as the phenomena of optics, and the magnificence of the visible creation. Music is a human science, just as the other branches of natural philosophy are human sciences; it may be considered, indeed, as almost a branch of the mathematics—the link between abstract truth and sensitive pleasure, the algebra of feelings. But though a human science, it is no more a human invention than the Divine gift of speech. It is a low & degrading view of music, which considers it primarily as an amusement; although it is perhaps the most innocent and rational of amusements. It is at least capable of being something more than this. Its lowest praise is, that it is one of the few sensitive pleasures that leave no stain; it can excite the imagination without polluting it. But its acknowledged powers of suspending the force of the angry passions, and of quieting the mind, as well as of predisposing to the exercise of the social affections, gives it the character of a moral medicine, and illustrates its fitness for the purposes of devotion. We need not go to the heathen fable in proof of its suasive and medicative power. The manner in which the harp of the son of Jesse wrought on Saul, is matter of history. And the predisposing power of music seems at least to be recognized, when it is said that the prophet Elisha, on being inquired of by the confederate kings of Israel, Judah, and Edom, called for a minstrel, and that "when the minstrel played, the hand of the Lord came upon him." (2 Kings iii. 15.)—Though these remarks are here made more particularly in reference to instrumental music, yet they apply with equal force to vocal music.

If those who feel disposed to become scholars or subscribers to the Singing School which is now about to commence, will call at this Office, we will show them the Subscription paper, containing the terms of tuition.

## OBITUARY.

## DIED,

In this Borough, on Wednesday evening, the 19th inst. JOSHUA GORDON BRINCKLE, Esq. Grand Master of the Grand Lodge of Delaware. He was a young gentleman, who had scarcely attained his 33d year, and who was, whilst living, as generally beloved for his excellent amiable character, by all those who knew him, as his departure now is most sincerely lamented by them. He was an active, intelligent, and useful member of the Delaware bar. To use the language recently employed on a similar mournful occasion: "he early displayed the strongest powers of a vigorous mind, rich in the stores of learning, acquired by the best education and the best directed industry: thus passing to the gates of death, as it were, in the recent footsteps of an illustrious compeer"—[C. A. Rodney.] His departure, in the strength, as it were, of his intellectual powers, snatched from the affectionate embraces of fond parents, the fraternal love of brothers, the sincere friendship & esteem of a large circle of friends and acquaintances—severed from all the earthly comforts that surrounded him, and cut off in the very interesting bloom of manhood, to wither in the lonely grave—all, all are mournful illustrations of the utter uncertainty of human life & human happiness.

"Fate wings with ev'ry wish the afflictive dart,  
 "Each gift of nature, and each grace of art;  
 "With fatal heat, impetuous courage glows—  
 "With fatal sweetness elocution flows;  
 "Impeachment stops the speaker's powerful breath,  
 "And restless fire precipitates on death."

Near Philadelphia, on Tuesday morning last, in the seventh year of her age, FRANCES ANN SMITH, second daughter of the late Reverend Robert F. N. Smith.

mighty waves of the sea, and reins the stars in their courses, can staunch the torrents of blood which the monster continues to extort from agonized humanity! He who was sent from heaven to bruise the first murderer's head, is able to scatter his congenial offspring, who glory in slaughtering their species. He, as the text affirms, shall judge among the nations, and rebuke them, till they beat their swords into ploughshares, and abandon forever the infernal science of war. This, it would seem, is a full and clear prophecy; and it abounds in equally lucid parallels. In these, the well known language of the inspired writers is, "The mountains shall bring peace to the people, and the little hills, by righteousness." Under the ALL pervading influence of the Messiah, the exercise of the supreme and subordinate authorities of the nations, shall result in peace. "He shall judge the poor of the people, save the children of the needy, and break in pieces the oppressor, by the sword and Spirit of his grace, without the havoc, tumult, or noise of warriors." In his days shall the righteous flourish, and abundance of peace. He shall have dominion from sea to sea; all kings shall fall down before him; and he shall reign while the Sun and Moon endure. Righteousness shall be the guide of his loins: the wolf shall dwell with the lamb, and the leopard shall lie down with the kid.

"The calf and the young lion shall associate, and a little child shall lead them. The cow and the bear shall feed, and their young ones shall lie down together. The lion shall eat straw like the ox, the sucking child play on the hole of the asp, and the weaned child shall put his hand on the den of the cockatrice."

After thus individualizing the striking images of peace among characters naturally the most discordant, the prophet, with a beautiful abruptness, as an organ for God, exclaims, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." To these prophecies, Micah having affirmed, with Isaiah, that in the time of the Messiah, "Nation shall not lift up sword against nation," adds, "They shall sit, every man under his vine, and under his figtree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Gill's exposition of the texts, says, "this prophesy is applied to the reign of the Messiah, by both ancient and modern Jews. Aben Ezra, Kimchi, and Ben Melech, interpret it as relating to the Messiah's peaceable dominion." By his spirit he shall reprove the world of "sin, righteousness, and Judgment;" and, as the happy consequence, "there shall be numerous conversions among the Gentiles in the latter days, when weapons of war shall be no more used; but shall be turned into instruments of husbandry." Seeing in the unequivocal light of prophecy, that there shall be a time of permanent peace in all the world, and that we are considerably advanced in the last dispensation, who can say it is either premature, or unimportant to examine the supposed consistency of war with the Christian religion?

Before we can determine whether things agree or disagree, it is evident we must understand and compare their respective characteristics.

In the first place, then, let us take a concise view of genuine Christianity. To do this, we must consult the prophets or the character of the Messiah; attend to the rules he prescribed for the government of his followers, and inquire how they were understood, and observed, by the primitive Christians.

It will be admitted, that all the prophets described the Messiah as appearing under external circumstances, to carnal minds, the most repulsive. The language of Isaiah on this interesting subject, is that of the whole prophetic college: "He shall grow up as a tender plant, and as a root out of dry ground: he hath no form nor comeliness: He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him: he was despised, and we esteemed him not."

Surely, he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted: but he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: he was oppressed, and he was afflicted: he was brought as a lamb to the slaughter; and, as a sheep, before her shearers is dumb, so he opened not his mouth." Hence, "His name shall be called, THE PRINCE OF PEACE."

This, all will allow, is a fair specimen of prophetic language, in reference to the Messiah. How the Jews could have expected in him a prince, or patron of rapine and war, is inconceivable. Their inveterate prejudice alone, can account for it.

Next, we are to attend to the rules of conduct Jesus Christ prescribed for his followers. Hark! "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice, and be exceeding glad; for great is your reward in heaven."

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but, whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away."

"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies; bless them that curse you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father, who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; for if ye love them who love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father, who is in heaven, is perfect. Take no anxious thought for the morrow: lay not up for yourselves treasure on earth: And whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Christians! inscribe these golden and divine RULES on your hearts.

Now, it is clear that, on the supposition of war's inconsistency with true religion, our Lord addressed himself to his disciples with the utmost propriety: but, if we suppose the reverse, his injunctions, to say no more, are quite unintelligible.

But let us, as proposed, examine how they were understood and observed by primitive Christians. Hear: "Dearly beloved," saith Paul, "avenge not your own selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord; therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head:" and, as these reduce the hardest metals to a soft and yielding state, so may the most inveterate enemy be converted into a cordial friend, by kindness. "Be not overcome with evil, but overcome evil with good."

James, addressing himself to the wicked says, "Ye have condemned and killed the just; and he doth not resist you:" but he says to the disciples of Christ, "Be patient, brethren, unto the coming of the Lord. Take the prophets who have spoken in his name, for an example of suffering affliction, and patience."

Peter speaks the same language: "Christ suffered for us," saith he, "leaving us an example," mark! "that we should follow his steps."

Accordingly, the members, at large, of the Apostolic churches, evinced to the world, that they were poor in spirit, pure in heart, peace makers, lovers of righteousness, transformed from the world, and renewed, in the spirit of their minds, after the holy and pacific image of Christ.

(To be continued.) PACIFICUS.

## To the Editor of the Circular.

Dear Sir—The remarks, which I sent you respecting the propriety of introducing political news into religious papers, were only directed against the principle, and had no reference to the manner in which you have conducted your paper. With one exception, which I have already pointed out, I recollect nothing in your columns, which I should consider objectionable.

Your's &c.

C.

By request.—Any person that can give information of a certain Philip Snell, will confer a favor on a distressed wife and family. The information to be directed to the office of the "Visiter," Harrisburg, Pa. [He is a laborer.]

The House of Representatives of this State, have passed a Militia law, similar to one heretofore in force in this commonwealth.

## Poet's Corner.

"To awake the soul by tender strokes of art—  
"To raise the genius, and to mend the heart."

For the Circular.

Lines occasioned by walking in the Church  
and Grave Yard, of Wicaco.

The solemn stillness of this pensive scene,  
The rolling river and the grave clad green—  
The setting Sun who sheds his parting beam,  
With fainter radiance o'er the silver stream :  
The humble stones which point the dewy bed,  
Where peaceful sleep shall bless each aching head  
The gothic pile\* whose hospitable door  
First woo'd Religion to the savage shore :—  
All—all conspire to soothe the softened breast,  
And hush each care and earth-born wish to rest.  
The angry storms which swell life's sea, decay,  
And each rude wave of passion sinks away :  
Less and less high o'erflows the beating tide,  
Till calm at length through shifting currents glide.  
Not one rough breeze o'er the smooth surface  
And Heaven reflected in the bosom glows—(blows  
Within this sacred dome and peaceful bow'r,  
Truth and Religion gain their native pow'r ;  
They shew our hopes and fears undrest by art,  
And pour their full conviction on the heart.  
"Here Pride, Ambition, come, they seem to say,  
"Come look your little vanities away :  
Behold the pomps how vain, the cares how low,  
For which you Heav'n and all its joys forego.  
Should e'en success your widest wish attend,  
Here must your glories fade, your triumphs end.  
To the lone grave are now these hands confin'd,  
Which held despotic sway o'er half mankind.  
Nay, could you reign the lords of all below,  
And universal empire deck'd your brow ;  
Yet, the untutor'd savage of the wild,  
On whom the Sun of knowledge never smil'd,  
Who yet by nature led, some power adores,  
Felt, tho' unseen, and his kind aid implores :  
Who, faithful to Heav'n's dictates in his breast,  
With kind compassion succors the distress'd ;  
Pursues the chase amid the gloomy wood,  
To bless his little family with food ;  
And bids his board with homely plenty smile,  
To cheer the stranger fainting from his toil ;  
In reason's eye demands more real fame,  
Than all thy deeds, ambition, e'er can claim.  
Sweet peace of mind shall bless his hours of rest,  
While tortur'd guilt shall rack thy conscious  
breast.  
His soul amid death's pangs shall smile serene,  
While murder'd thousands haunt thy dying  
scene.  
The tear of grateful love shall wet his clay,  
While curses blight the ground where conquer-  
ors lay ;  
And Angels waft him to the realms of light,  
While mad ambition sinks to endless night.  
Alas ! since passions, such as these, engage  
The various actors on life's troubled stage ;  
While envy, guilt, and strife, the breast deform,  
And each black passion swells the dreadful storm ;  
While love's soft pow'r enslaves the gentler minds  
And the fond soul in stronger fetters binds,  
While baneful gold too oft their hands deceives,  
And blasts the fairest promises of joy :  
From the mad scene, Amande, let us fly,  
And here secluded live—secluded die.  
The world shall hold us here with weaker ties,  
And our bound souls shall with new ardor rise.  
Devotion here with stronger wing shall soar,  
And earth-born thoughts shall cloy its flight no  
more.  
But hark ! a note from Heav'n's own choir I hear,  
Sounds more than mortal, catch my raptur'd ear.  
Or is it my Eolus' trembling strings,  
Fanned by some list'ning Angel's silver wings ?  
Ah no !—it speaks.—" My sisters, tho' unseen,  
I long have watch'd you on this pensive green ;  
Once like yourselves I trod the vale of life,  
Engaged in all its hurry, care and strife ;  
Condemned for sixty tedious years to go—  
A painful journey thro' this vale of woe :  
Till Heav'n in mercy signed the wish'd release,  
And bade death's angel ope the gates of peace :  
Consign'd my body to yon peaceful grave,  
And my freed soul to yon blest regions gave.  
Yet think not Heav'n shall e'er its joys bestow,  
On those who meanly thus their toils forego.  
Let not such dreams delude your youthful hearts,  
You in the world must take your proper parts ;  
Must tread with dignity the varied scene,  
And keep your souls unstain'd—your hearts se-  
rened.  
Go chase each selfish passion from your breasts,  
Each wish that only in your pleasure rests,  
Extend your social love, till it shall bind  
For its delightful chain, all human kind.  
Go and exert your softest, sweetest powers,  
To gladden with delight a parent's hours ;  
By ev'ry tender office go improve  
The pleasing ties of fond paternal love :  
Go watch the sick-bed of some tender friend,  
Your kind assistance to misfortune lend ;  
Go wipe from mis'ry's eyes the silent tear,  
The wand'ring stranger with thy bounty cheer.  
Or, should your humble fortunes thus deny,  
Condemned to see the wants you can't supply—  
Yet still each tender art of love remains,  
To soothe their sorrows and relieve their pains :  
For, oft the tear of pity can bestow  
A balm, ungracious bounty does not know.  
Go, then, your round of duties then fulfil,  
And yield your hearts to your Creator's will.  
Then shall you know that peace that can't decay,  
Which naught in earth can give or take away.  
To you that truest music shall belong,  
Far sweeter than the raptur'd Serapis sing ;  
That sense of joy by Heav'n's own touch imprest,  
The silent approbation of the breast.  
Or, should misfortunes cloud o'ercast the scene,  
Deform the smiling sky and glad serene,  
Should all you love from your fond breasts be torn,  
And you be left o'er the sad scene to mourn ;  
Yet, Virtue, ever to her votaries true,  
Shall sprinkle o'er your wounds her heavenly dew  
And send the cherub, Hope, to light your way  
To the blest regions of eternal day :  
Where peace and love forever glad the shore  
And bleeding Friendship meets to part no more.  
And when, at length, the solemn hour shall come,

\* Wicaco was the first place of public worship  
erected in Pennsylvania.

Ordain'd by fate to give you to the tomb ;  
Kind Angels shall your dying hour attend,  
And sister spirits o'er your souls shall bend.  
Their choral songs your trembling minds shall  
cheer,  
Disperse death's horrors and the prospect clear :  
Their balmy breath shall bear your cares away,  
Their wings shall waft you to the realms of day :  
Where you the full, celestial choir shall join  
In hymns of rapturous joy and love divine."  
It ceas'd !—in air the silver sounds decay,  
Sink in the breeze and die, at last, away.

SYLVIA.

Philadelphia, June 14, 1775.

## RELIGIOUS.

From the Columbian Star.

Easy and ready ways of collecting Funds for  
the Lord's Treasury.

MR. EDITOR,

All Christians should pray and strive,  
that they may do more for our Redeemer's  
cause this year, than they have done in any  
previous one—more in affording to the des-  
titute heathen, the knowledge of God and  
our Saviour. There are loud calls on the  
Baptists of this country to exert themselves  
for this end. We have hitherto done but a  
trifling part of what is really in our power.  
Therefore let me affectionately recommend,  
through your paper, the adoption of the fol-  
lowing plans, which I venture to call "Easy  
and ready ways of collecting funds for the  
Lord's Treasury."

Our denomination is said to embrace  
about 3500 churches. Put the number at  
3000; allowing 500 for such as may be un-  
able from various causes to join in the pro-  
posed measures. Let then each of the 3000  
take a collection once a year to aid in ful-  
filling the commands of our Head and  
Judge, "go preach the Gospel to every  
creature." Suppose the collections to aver-  
age only ten dollars each, and they would  
make the sum of \$30,000.

Let five families, on an average, in these  
churches keep each a mission box, into  
which they and their friends shall throw a  
weekly or occasional contribution for this  
great purpose. Suppose each box to collect  
five dollars, more or less, in a year, and  
the whole amount would be \$75,000. What  
a sum to be gathered so easily!

Let each of these 3000 churches attend  
the monthly concert prayer meeting for the  
spread of the Gospel, and take a collection,  
which shall average only one dollar; and  
this would add \$36,000 annually to the  
afore-mentioned sums.

It is evident, almost to demonstration,  
that much could thus be easily done, exclu-  
sive of the contributions of Societies, indi-  
viduals and legacies; and in these three  
simple ways the amazing sum of one hundred  
and forty-one thousand dollars could be  
raised. Where is the church and congrega-  
tion that cannot contribute the sum of  
\$47 annually, for the deliverance of a world  
that lieth in wickedness? There lacks  
nothing but a ready mind, and this pleasing  
result could be realized. If ministers, and  
a few brethren in each church, would be ac-  
tive, there would be found no serious diffi-  
culty in raising at least \$200,000 from the  
Baptists of the United States. Then we  
might send out and support 150 Missiona-  
ries, instead of the 28 now in the field, and  
that without diverting a dollar from the sta-  
ted support of the ministry, the relief of the  
poor, and the plans of doing good which  
are going forward at home.

It should be a constant inquiry, what is  
the measure of our duty? If this was seri-  
ously made, and the conclusion acted upon  
by Christians, the world would soon present  
a different aspect. Since three-fourths of  
the human race are in gross ignorance of  
the way to Heaven, and we have so many  
thousand privileges, ought we not to give  
as much, (not to say more) for the spread of  
evangelical light among the perishing heathen,  
as we give for the support of the Gospel  
at home? There must be more self-denial,  
more liberality, and more effectual  
fervent prayer, before the world will be  
converted. "How can they hear without  
a preacher, and how can they preach except  
they be sent?" "Ye that make mention of  
the Lord, keep not silence, and give him no  
rest, till he establish, and till he make Je-  
rusalem a praise in the earth." On you it  
devolves, O Christians, to be instrumental  
in conveying to wretched sinful men that  
Gospel, which inspires your hope, and de-  
livers you from hell. Why then, are you  
backward in doing your duty? Methinks,  
if we had more of the spirit of the Lord Je-  
sus, we would rejoice in being permitted to  
take a share in this godlike work. It must  
and will be done, because the Lord hath  
spoken it, and you are the persons to per-  
form it, under the command and guidance  
of your Master. Arise, then, and engage  
in the task, before you are placed for ever  
out of the reach of unconverted men.

The spirit of Missions is love to souls ;  
therefore by their value we entreat you all  
to become Missionaries at home—to your  
own families and neighborhoods. This  
will afford the best proof, that you are sin-  
cere in your profession of love to the Re-  
deemer and his cause. Pray for and ex-  
hort all around you, that they may seek an  
interest in the Saviour's merits. Distribute  
Bibles, Tracts, and other useful books.  
The Lord often blesses those means. And  
know, that whoso converteth a sinner from  
the error of his ways, shall save a soul from  
death, and shall shine as a star in the king-  
dom of Christ above.

Finally, we do not expect money or pray-  
ers of themselves to effect this object. With  
God is the residue of the spirit, and he has  
promised that indispensably necessary agent  
in answer to prayer. Ask and ye shall re-  
ceive. He has also told us, that "all na-  
tions shall remember, and return to, and  
worship the Lord." "Come, O breath,  
and breathe on these slain, that they may  
live." D.

January 1, 1825.

From the A. S. School Magazine.

## ADVERTISEMENT EXTRAORDINARY!

PLENTY OF WORK AND SCARCITY OF HANDS.

From January 1825, to the end of the World.

A vast number of active young men & wo-  
men of "a right spirit," who are not afraid  
of work;—sober, watchful, diligent, and  
persevering: "not slothful in business, but  
fervent in spirit." In character, meek, pa-  
tient, and humble, "studying to show them-  
selves approved unto God." "such as need  
not be ashamed of their work,"—"apt to  
teach,"—in meekness instructing the blind  
and ignorant, till they, through repentance,  
shall acknowledge the truth. No idlers—  
no sluggards—none that "putting their  
hand to the plough will look back," but  
such as will find it "meat and drink to do  
their Master's will." Plenty of work !—  
Powerful enemies to subdue—great opposi-  
tion and difficulties to encounter—sin and  
its attendant wretchedness gaining ground  
daily with alarming strides—THOUSANDS  
OF CHILDREN IN THE SUNDAY SCHOOLS per-  
ishing for lack of wisdom, many eager to  
learn the words of eternal life—in some  
places fifty or sixty collected together, and  
none to teach them!—Hark !—The groans  
of deep distress from the wretched abodes  
of poverty and want. See pale sickness  
stretched languishing on the humble couch  
of miserable straw. See the death struck  
sinner—alarmed at the approach of the king  
of terrors—with pallid countenance he  
stretches his nerveless arm, and calls for  
the soft hand of humanity and Christian  
love to wipe off the tear of anguish, and  
point to the realms of endless life and bliss.  
From your lethargy, ye lazy Christians,  
arouse! and come to your work. Let none  
say, "I pray thee have me excused; I  
cannot come." Such as thus plead, let  
them call to mind their divine instructions,  
"To do good and to communicate, forget  
not;" "for with such sacrifices God is well  
pleased."—Such as cannot give, may lend  
—their time—their money—or their talents  
of wisdom, and they shall be repaid, re-  
ceiving four fold, "good measure meted  
unto them, pressed down, and running o-  
ver;" if not a talent of gold, give a tal-  
ent of silver; or as the poor widow, bestow  
thy two mites into the treasury of the Lord.  
Something must be done—the foundation is  
laid on "the precious corner stone," and  
the building must be raised—for the master  
calls, crying, "Do thy work quickly, for  
the night cometh!" Come ye who would  
make an offering to the Lord, and sacrifice  
present comforts for future blessings and  
eternal good, enduring the Cross and des-  
pising the shame, for the joy set before you.  
Leave all and follow us—now is the accep-  
ted time. Our Prince goeth to a far coun-  
try, and says, "occupy till I come."—  
Hark ! He speaks to thee from heaven,  
"has no man hired thee?"—Enter into my  
vineyard—ye that are "ready to halt"—  
"and of little faith"—"doubting"—it is  
the ELEVENTH HOUR—"forget the things  
that are behind," and press forward: for  
it is "an high calling," and the reward is  
sure; for it is of "grace and mercy bestow-  
ed"—He "will give thee thy wages"—  
"An inheritance"—"a kingdom"—"a  
crown!"—Peace and joy "in this present  
evil life," "and in the world to come LIFE  
EVERLASTING."—And this commendation  
before his father's face and the angels—  
"Well done, good and faithful servant,  
enter thou into the joy of thy Lord." Such  
are the terms—for further particulars in-  
quire within your own hearts, and knock at  
the door of Conscience; and for engagement,

apply "at the House of Bread in Jerusa-  
lem;" or in the highways and hedges; in  
the house of poverty and ignorance. No  
time to be lost.—We work for ETERNITY.

"FAITH—HOPE,"

and

"CHARITY."

N. B. Application may also be  
made to any of the directors of the "Ame-  
rican Sunday School Union," or at several  
thousand of Sunday Schools throughout the  
cities, towns, and villages of the United  
States of America, or if a preference is giv-  
en to foreign parts, any of the numerous  
missionary stations throughout the world—  
and in most parts of England, Wales, Ire-  
land, France, Holland, and in the ancient  
city of Jerusalem ! F.—H. & C.

December, 1824.

From the N. Y. Religious Chronicle.

Letter from the Patriarch of Antioch.

In a letter from the Rev. Pliny Fisk, to  
the Cor. Sec. of the American Board of  
Foreign Missions, is contained a copy of an  
introductory epistle addressed to him by  
the Patriarch of Antioch.

In January, says Mr. Fisk, a bishop and  
three priests, of the Syrene Jacobite church,  
arrived at Jerusalem from Diarbekir, on  
their way to India. They brought me a  
letter of introduction from their Patriarch,  
whose usual residence is Merdin in Meso-  
potamia; but who is now in Damascus.  
The following is a translation of the letter.

Superscription.—"By the favor of the  
Most High, it will arrive at Jerusalem to  
the hand of his presence, our excellent, the  
blessed Mr. Pliny Fisk, the honored. Safe-  
ly."

Letter.—"The least (literally the con-  
temptible,) ignatius George the Fourth, by  
the mercy of God most High, Patriarch of  
the Apostolical and Holy seat of Antioch,  
over the people of the Syrian Jacobites.

In the convent of Zafran.  
May divine grace and heavenly benedi-  
ction rest upon his presence, our excellent,  
the honorable Mr. Pliny, the honored.

The Lord God preserve him from all  
temptation, spiritual and bodily, Amen.  
Truly the cause of our composing this  
letter is benediction and friendship.

First, inquiry for your dignity, and the  
state of your condition.

Secondly, there are coming to your place  
our children the blessed, the Metropolitan  
Abdool Messeeh, the honorable and the  
priest Isaac, and the priest Abdool Ahad,  
and the priest Besharry the honored; for  
the sake of some peaceable and necessary  
business, in your place, and in your neigh-  
borhood. And we hope, that when they  
come to your presence in safety, you will  
place your view upon them with all your  
face, because they are our children, and es-  
pecially as they are ignorant of the coun-  
try; and there is to us confidence, that your  
spiritual zeal does not need urging because  
your presence is well known by your doing  
good, and by every praise worthy work.  
And we pray to the merciful and Most High  
God, that he would cover you with his pro-  
vidence, and take you by the hand, and  
conduct you according to your desire, and  
prolong your stability, and preserve your  
children, and powerfully break the enemy  
from you, and open the gate of his mercy  
before your face, and commit to you his fa-  
vors and blessings, and give you times of  
joy and pleasure all the days of your life.  
Always send us information of the peace  
of your presence, to satisfy us concerning  
your dignity; and send us always letters  
containing requests, in order to multiply  
our love and friendship.

This is what it was necessary to write af-  
ter a second and third blessing to your  
presence. Written the 29th of the month  
Tishareen the second, year of the Messiah  
1823."

[This letter was written in one sentence,  
without any division by punctuation or cap-  
itals. Presence, Dignity, Honorable, Hon-  
ored, and Excellent, are titles commonly  
used, in Arabic letter writing. It is com-  
mon for ecclesiastics to speak of all, who  
are under their spiritual care, as their chil-  
dren. Abdool Ahad means "the slave of  
the Messiah." "There is to us confidence,"  
is an Arabic idiom for "we have confi-  
dence." Place your view upon them with  
all your face, is the Arabic idiom for "re-  
ceive them very kindly."]

## CHEAP BOOKS.

The Editor has just received a large accession  
to his former stock of Books, among which are  
Gill's and Scott's commentaries; all of which will  
be sold low, for cash.

WRITING PAPER,

In great variety, for sale cheap.